

## Rational Mindset In The Perspective Of Hadith and Its Implications For The Use Of Social Media

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### Keywords:

Prophetic  
Hadith, rational  
thinking, social  
media

### Abstract

This article focuses on discussing the rational mindset taught by the Prophet and its implications for the use of social media. The emphasis on the implications of the Prophet's hadith aims to ensure that in using social media, people are not separated from Islamic norms or teachings, especially in adopting news circulating on social media. In the process, this article uses a qualitative method based on literature data with content analysis. In addition, this article makes the Prophetic traditions that talk about rational thinking as the primary reference and takes some other references, such as verses of the Qur'an as a reference to strengthen the meaning of the hadith presented. Thus, this article concludes that the Prophet has encouraged his people to maximize their intelligence. Rational mindset becomes the main footing in navigating life based on the coffers of Islamic teachings. The implication of the rational mindset taught by the Prophet teaches Muslims that giving news or information must be in accordance with the truth or what it is. All information must be addressed critically by *tabayyun*, not slandering each other, being polite in communication, using good language, not blaspheming or defaming that can cause hatred.

### Kata Kunci:

Hadis Nabi,  
pikir rasional,  
media sosial

### Abstrak

Artikel ini berfokus membahas pola pikir rasional yang diajarkan oleh Nabi dan implikasinya terhadap penggunaan media sosial. Penekanan implikasi dari hadis Nabi tersebut bertujuan agar dalam penggunaan media sosial, manusia tidak terlepas dari norma-norma atau ajaran Islam terutama dalam mengadopsi berita yang beredar di media sosial. Pada prosesnya, artikel ini menggunakan metode kualitatif berdasarkan data kepustakaan dengan analisis isi (*content analysis*). Selain itu, artikel ini menjadikan hadis-hadis Nabi yang berbicara tentang berpikir rasional sebagai rujukan primer serta mengambil beberapa referensi lain, seperti ayat-ayat al-Qur'an sebagai rujukan untuk memperkuat maksud hadis yang dipaparkan. Dengan demikian, artikel ini memberi kesimpulan bahwa Nabi telah menganjurkan umatnya untuk memaksimalkan akal kecerdasan yang dimiliki. Pola pikir rasional menjadi pijakan utama dalam mengarungi kehidupan berdasarkan pundi-pundi ajaran Islam. Implikasi pola pikir rasional yang diajarkan Nabi mengajarkan kepada umat Islam agar memberikan berita atau informasi harus sesuai dengan kebenaran atau apa adanya. Semuanya informasi harus disikapi secara kritis dengan cara *tabayyun*, tidak saling fitnah, santun dalam berkomunikasi, menggunakan bahasa yang baik, tidak menghujat atau mencemarkan nama baik yang dapat menimbulkan kebencian.

Article History: Received: 08-02-2024 Accepted: 01-04-2024 Published: 15-04-2024

## INTRODUCTION

God created man and all His creatures based on his fitrah. The fitrah of Allah given to humans is the granting of all extraordinary potentials, one of which is in the form of reason or commonly referred to as "ratio." All of these potentials are intended

to enable humans to live their lives in accordance with the purpose of their creation. All these potentials are intended to enable humans to live their lives in accordance with the purpose of their creation.<sup>1</sup> Intellect is not given to other creatures by Allah other than humans, so this is a privilege as well as more responsibility for humans as creatures that Allah entrusts reason in themselves to be able to use this reason properly.<sup>2</sup>

Rational thinking is thinking by using logic (common sense) as a measure of truth in determining cause and effect, analyzing problems, and drawing conclusions.<sup>3</sup> One of the indicators of rational thinking is critical thinking. Of course, it is very difficult to realize the emergence of rational thinking without critical thinking, because critical thinking is done in depth with correct reasoning.<sup>4</sup> Meanwhile, reason is an effort to elevate human dignity.<sup>5</sup> With the intelligence of reason possessed, many among humans often act arrogantly, not even a few who consider that everything that has been obtained so far without any interference from others, including God's intervention. Everything is considered the result of their own efforts, because they have above average intellectual abilities when compared to other people.<sup>6</sup>

On the other hand, Islam as a religion that brings mercy to all nature has certainly regulated in detail everything on this earth including the potential that exists in humans. The reason that is contained in God's revelation and explained in the Prophet's hadith should be upheld and maximized intensely. Indeed, there can be no conflict between reason and revelation. Perhaps religion brings something that is beyond the ability of humans to understand, but it is impossible to bring what is impossible according to reason.<sup>7</sup> From this explanation, the author will try to answer how Islam positions reason through the Prophet's hadith with the support of several

<sup>1</sup> Nida Shofiyah, et al., "Tujuan Penciptaan Manusia Dalam Kajian Al-Quran", *Zad Al-Mufasssirin: Jurnal Ilmu Al-Qur'an & Tafsir* 5, no. 1 (2023), h. 1.

<sup>2</sup> Nuruddin, *Fitrah Manusia: Konsep, Teori dan Pengembangannya Dalam Perspektif Pendidikan Islam*, (Yogyakarta: Pustaka Egaliter, 2023), h. 56. Lihat juga, Abd Muqit, et al., "Tuhan Dalam Fitrah Manusia Dan Faktor-Faktor Yang Merubahnya: Kajian Tematik Ayat-Ayat Dan Hadis Ketauhidan", *Jurnal Yaqzhan: Analisis Filsafat, Agama Dan Kemanusiaan* 7, no. 2 (2021), h. 152-168.

<sup>3</sup> Johanna Grimm, et al., "Rational thinking As A General Cognitive Ability: Factorial Structure, Underlying Cognitive Processes, And Relevance For University Academic Success", *Learning and Individual Differences* 111 (2024), h. 102428.

<sup>4</sup> Muhammad Nuruddin, "Pengaruh Pemikiran Ibn Qayyim di Bidang Hadis Terhadap Pola Berfikir Rasional Umat Islam di Masa Modern", *Jurnal Studi Hadis* 3, no. 2 (2018), h. 149.

<sup>5</sup> Intellect in the Islamic sense is not the brain, but the thinking power found in the human soul, the power that, as described in the Qur'an, gains knowledge by paying attention to the surrounding nature. Intellect according to Islamic theologians is the power to acquire knowledge, the power to make a person able to distinguish between himself and other objects and between objects one from another. Reason also has the power to abstract objects captured by the five senses, and has the power to distinguish between good and evil. See, Sulaiman Ibrahim, *Argumen Takdir Perspektif Al-Qur'an* (Jakarta: Leks, 2016), Cet. Ke-2, h. 104.

<sup>6</sup> Yazidul Busthomi, et al., "Pendidikan Kecerdasan Spiritual dalam Al-Qur'an Surat Al-Luqman", *Salimiya: Jurnal Studi Keagamaan Islam* 1, no. 2 (2020), h. 150-175.

<sup>7</sup> Nur Ida Dhestiana, "Kedudukan Akal dan Wahyu Perspektif M. Abduh dan Harun Nasution", *Attanwir: Jurnal Keislaman dan Pendidikan* 10, no. 1 (2019), h. 16-34.

verses of the Qur'an to strengthen the argument. This article is important to be studied further so that each individual does not misuse the special potential that Allah has given him so that it does not become a harmful thing, but rather a thing that can guide humans in their lives.

In fact, there have been several authors who have studied articles related to rational thinking patterns, including Ach Maimun with the title *Building Prophetic Spiritual Intelligence in the style of the Prophet Muhammad*.<sup>8</sup> He focuses on discussing rational thinking patterns as the highest human ability in the aspect of knowledge to the aspect called spiritual intelligence in the style of the Prophet Muhammad with the theory of the level of his mind. Furthermore, the work of Ibnu Hajar Ansori with the title *Intellect and Religion of Women (Perspective of Prophetic Hadith and Psychology)*,<sup>9</sup> which focuses on the study of hadith about women's reason and religion through a psychological approach. In addition, there is also the work of Aan Rukmana, entitled *the position of reason in the Qur'an and al-hadith*. His study focuses on discussing the issue of intellect/reason from the perspective of the Qur'an and hadith.<sup>10</sup>

From some of the previous studies related to rational mindset that have been mentioned, it appears that no author has discussed the rational mindset from the perspective of hadith and its implications for the use of social media. This article is directed to answer two questions: how is the rational mindset in the hadith perspective? and what are the implications for the use of social media?. The results of this study are expected to be able to guide the general public in order to maximize their potential in the form of reason and be wise in using social media.

## RESEARCH METHODS

In this study, the author focuses on the arguments in the form of hadith related to the rational mindset taught by the Prophet. The methodical step that the author uses is a qualitative method by collecting data from library research both from primary sources in the form of books of hadith and secondary sources in the form of data and information from books, journal articles and electronic documents that can help in the research process.<sup>11</sup> The analysis technique in this research is *descriptive-analytical*, starting with presenting the data from the library in the form of rational understanding, then continuing by presenting the arguments related to the rational mindset taught by the Prophet and explaining its implications for the use of social media.

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<sup>8</sup> Ach Maimun, "Membangun Kecerdasan Spiritual Profetik Ala Nabi Muhammad", *Jurnal of Sufism and Psychotherapy* 1, no. 2 (2022), h. 141-155.

<sup>9</sup> Ibnu Hajar Ansori, Akal dan Agama Perempuan (Perspektif Hadis Nabi), *Universum: Jurnal Keislaman Dan Kebudayaan* 12, no 1 (2018). <https://orcid.org/0000-0002-2569-6812>.

<sup>10</sup> Aan Rukmana, Kedudukan Akal dalam al Qur'an dan al-Hadis, *Jurnal Studi Al-Qur'an dan Keislaman* 1, no. 1 (2017). <https://doi.org/10.36671/mumtaz.v1i1.2>.

<sup>11</sup> Aprilina, et al., "Sistem Kredit Dalam Shopee Paylater Perspektif Hadis," *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 2 (2023). <https://doi.org/10.61994/alshamela.v1i2.120>.

## RESULTS AND DISCUSSION

### Definition of Rational

The word rational comes from the word *ratio*, which means logical thinking, reasoning, reasoning. Rational means according to the mind and logical reasoning, which is in harmony with reason.<sup>12</sup> In Islam, rational comes from the word *aql* which means reason. In Jahiliyah times, the word *aql* was used to mean practical intelligence in solving a problem, meaning that a rational person is one who has expertise in solving problems.<sup>13</sup> Ratio is commonly known as the mind. The root of the word reason comes from Arabic, namely *al-'aql* which is not found in the Qur'an as a noun. In the Qur'an it is only mentioned in the form of verbs such as *'aqaluh, ta'qilun, na'qil, ya'qiluha* and *ya'qilun* which means understanding and understanding. People who use their intellect are called "*aqil*" or people who are able to bind and control their lusts.<sup>14</sup>

Humans who make the ratio or reason a source of knowledge are called rationalists who develop rationalism, which states that the idea of truth already exists and the human mind can know this idea but does not create it and does not learn it through experience (idealism). In other words, the idea of truth, which is the basis of knowledge, is obtained through rational thinking, independent of human experience.<sup>15</sup> On the other hand, religion has a function that is closely related to reason. Religion stems from revelation and functions as a controlling tool to keep the mind's working system on track. Reason is now a tool to process theological information in religion that comes from revelation. Revelation in the religious framework is delivered to humans as a message from God. Reason, on the other hand, functions as a tool to understand revelation. Revelation as a *naqli* source and reason that produces conceptual understanding become *aqli* sources.<sup>16</sup>

From the explanation above, it can be understood that people who can use their thinking skills rationally and basically are people who can bind their lusts so that they do not control themselves. In addition, a reasonable person is also able to control himself against the impulse of lust and understand the truth of religion. This is because a person who can fully understand the truth of religion is a person who is not controlled by lust. Reason is not just the power of thinking, but a combination of many forces in man that keep him from falling into sin and error. Hence, the Qur'an calls it *'aql* (reason). It literally means "rope", which is a rope that binds man's desires and

<sup>12</sup> Teuku Abdullah, "Teologi Rasional: Pemikiran Muhammad Abduh" *Jurnal of History and Humanities* 1, no. 2 (2018), h. 11.

<sup>13</sup> Hanni Marlinah, *Pemikiran Islam Rasional dan Tradisional di Indonesia (Study Pemikiran Harun Nasution dan M. Rasyid)*, (Jakarta: Pustaka media, 2018), h. 23.

<sup>14</sup> Zainul Arifin, "Perspektif Psikologi tentang konsep Critical Thinking dalam Al-Qur'an", *Jurnal Ilmiah Warta Dharmawangsa* 13, no. 4 (2019), h. 151.

<sup>15</sup> M. Arif Setiawan, et al., "Urgensi Akal Menurut Al-Qur'an dan Implikasinya dalam Mencapai Tujuan Pendidikan Islam", *Jurnal Intelektual: Jurnal Pendidikan dan Studi Keislaman* 9, no. 1 (2019), h. 45.

<sup>16</sup> Ansori, "Akal Dan Agama Perempuan...", h. 11.

prevents him from falling into sin, transgression and error.<sup>17</sup> As Imam al-Ghazali says in his book *Ihya' Ulumuddin*, "No one's effort is like the virtue of the intellect that guides the one who has it to the guidance and keeps him away from the despicable path. A person's faith is incomplete, and he cannot maintain religion until his intellect is perfect."<sup>18</sup>

### Rational Thinking in Hadith Perspective

One of the traditions that talks about the mindset taught by the Prophet is as narrated by Bukhari and Muslim below:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ خَرَجَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- فِي أَضْحَى أَوْ فِطْرٍ إِلَى الْمُصَلَّى ، فَمَرَّ عَلَى النِّسَاءِ فَقَالَ « يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ ، فَإِنِّي أُرَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ » . فَقُلْنَ وَيَمَّ يَا رَسُولَ اللَّهِ قَالَ « تُكْتَبُ عَلَيْكُنَّ اللَّعْنُ ، وَتُكْفَرُنَّ الْعَشِيرَ ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَذْهَبَ لِلرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ » . قُلْنَ وَمَا نُفْصَانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ اللَّهِ قَالَ « أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ » . قُلْنَ بَلَى . قَالَ « فَذَلِكَ مِنْ نُفْصَانِ عَقْلِهَا ، أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تُصُمْ » . قُلْنَ بَلَى . قَالَ « فَذَلِكَ مِنْ نُفْصَانِ دِينِهَا » .

*"It was narrated from Abu Sa'id al-Khudri that the Rasulallah SAW went out for the Eid al-Adha or Eid al-Fitr prayer to the place of prayer, so he passed by women, and said: "O women, give alms, for I have been shown by Allah that kaliah is the majority of the people of Hell!" They asked: "What is the cause, O Messenger of Allah?" He replied: "You curse a lot, and you neglect your husbands, and I see that you lack reason and religion, and that you deprive independent men of reason because of the behavior of one of you." They asked: "What do we lack in intellect and religion, O Messenger of Allah?" He replied: "Is not the testimony of a woman equal to that of half a man?" They replied: "Yes!" Then he said: "That is the lack of your intellect, and do you not pray or fast while menstruating?" They said: "Yes!" So the Prophet said: "That is the lack of your religion!"<sup>19</sup>*

In terms of reason and religion, everyone has the same opportunity, both men and women. However, both are created with different fitrahs, as women and men have different brain structures. This is one of several factors that lead to differences in certain characteristics. Likewise, differences in gender-specific roles have consequences for differences in religious obligations. In addition, the menstrual cycle experienced by women causes *rukhsah* (exemption) for religious activities.<sup>20</sup>

From the description of the text of the Hadith, it is clear that what is meant by "lack of intelligence" is that a woman's testimony is considered equal to half that of a

<sup>17</sup> Setiawan, "Urgensi Akal Menurut Al-Qur'an...", h. 37.

<sup>18</sup> M. Rashidi Wahab, et al., "Kedudukan Akal dalam Pendalilan Akidah" *Jurnal Teknologi (Social Sciences)* 63, no. 1 (2013), h. 34.

<sup>19</sup> Muhammad bin Ismail bin Ibrahim al-Bukhari, *Shahih al-Bukhari* (Kairo: Dar al-Sya'b, t.th), Juz I, hadis no. 304, h. 83.

<sup>20</sup> Ansori, "Akal Dan Agama Perempuan...", h. 12.

man. The Hadith is not the Prophet's decree and justification for the low value of women. The statement of "lack of intelligence" is not an absolute norm that is inherent in every woman, anytime and anywhere. However, this is a "warning" from the Prophet based on the existing social reality of women. The lack of intellect in the Hadith text cannot be understood to mean that women are destined to always be more stupid, have poor memory, less accurate testimony, and so on. What is meant here is that women are more emotional than men. Men use more reason when handling cases and making decisions, while women sometimes use more feelings, affection and tenderness (*latifah*), so that the emotional role dominates over reason. Therefore, women are called semi-intellectual because under certain conditions they do not develop their intellectual potential to the fullest, in other words, they are unable to prioritize their feelings and emotions.<sup>21</sup>

Hadith commentators such as Ibn Hajar al-Asqalani mentioned in *Fathul Bari Syarh Shahih al-Bukhari*, that the above hadith has become an explanation of QS. al Baqarah [2]: 282 as follows:

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى...

"Bear witness with two male witnesses. If there are no two men, then it is permissible for one man and two women to be witnesses when there is a dispute. So that if one forgets, the other reminds him..."

The meaning of the words "Is not the testimony of a woman half that of a man?" according to al-Muhallab, is that the hadith explains the virtue of testimony based on the standard of reason and accuracy.<sup>22</sup> According to Wahbah al-Zuhaili, Allah made two women and one man in the testimony because in terms of the nature of women, they usually think short and forget easily. Besides that, women's daily activities are limited. Therefore, Allah SWT has set the condition for the acceptance of a statement is that there must be two men. If a man needs to be accompanied by two women, then the statement can be accepted. In summary, the law applicable to testimony must be seen from the perspective of women's habits, and not from something that is rare.<sup>23</sup> Another Prophetic tradition states:

عَنْ أَنَسٍ مِنْ أَهْلِ حِمَصَ مِنْ أَصْحَابِ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- لَمَّا أَرَادَ أَنْ يَبْعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ « كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ ». قَالَ أَقْضِي بِكِتَابِ اللَّهِ. قَالَ « فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ ». قَالَ فَيَسْتَنَّةَ رَسُولِ اللَّهِ -صلى الله عليه وسلم-. قَالَ « فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ

<sup>21</sup> Habieb Bullah, "Hadis Tentang Perempuan Setengah Akal Dan Agamanya; Studi Ma'anil Hadis", *Jurnal Tahdis* 11, no. 2 (2020), h. 93.

<sup>22</sup> Syaikh Kamil Muhammad 'Uwaidah, *Al-Jamik' Fii Fiqhi An-Nisaa' (Fiqh Wanita)*, (Pustaka Al-Kautsar: Jakarta Timur, 2007), h. 604.

<sup>23</sup> Wahbah al-Zuhaili, *Tafsir al-Munir fi al-Syariah wa al-Aqidah wa al-Manhaj*, (Beirut: Dar al-Fikr, t.th), h. 120.

رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا فِي كِتَابِ اللَّهِ ». قَالَ أَجْتَهُدُ رَأْيِي وَلَا أَلُو. فَضَرَبَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَدْرَهُ وَقَالَ « الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يُرْضِي رَسُولَ اللَّهِ ».

*"It was narrated from some Companions of Mu'adz bin Jabal from the People of Hamas that the Rasulullah SAW when he wanted to send Mu'adz bin Jabal to the land of Yemen said: "How do you decide a case when you are asked?" He said: "I decide it with the guidance of the Book of Allah". He asked: "If you do not find it?" He said: "I decide it with the guidance of the Sunnah of the Messenger". He asked: "If you do not find it in either the Sunnah or the Book of Allah?" He replied: "I decide with the help of my intellect and will not doubt". So the Messenger of Allah patted Mu'adz on the chest and said: "Praise be to Allah who has guided the Messenger of Allah to that which is pleasing to Him."<sup>24</sup>*

In the hadith, it is used as a basis for ijtihad through reason to provide decisions in determining the law. Where there is a dialog between the Prophet Muhammad. with Mu'adz who will do ijtihad with *ra'yu* (mind / intellect) if he cannot find an explanation or case about a matter in the Qur'an or al-Sunnah, in other words *ra'yu* can be used as a means of determining the law.<sup>25</sup> The process of ijtihad itself has existed since the time of the Prophet SAW. Ijtihad is used as an effort (thinking power) to solve problems related to Islamic law.<sup>26</sup> Ijtihad must be carried out by people who are truly experts and meet the requirements of mujtahid. In this case, the Prophet said:

حَدَّثَنَا أَبُو سَلَمَةَ قَالَ أَخْبَرَنَا بَكْرُ بْنُ مُضَرَ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أُسَامَةَ بْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرٍو عَنْ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ وَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ

*"Abu Salamah reported to us that Bakr ibn Mudhar reported to us from Yazid ibn Abdullah ibn Usamah ibn Al Hadi reported to us from Muhammad ibn Ibrahim reported to us from Busr ibn Sa'id reported to us from Abu Qais, Amr's slave, reported to us from Amr ibn Ash that he heard the Messenger of Allah (may Allah's peace and blessings be upon him) say: "If a judge gives a verdict, then he makes ijtihad and is correct in his ijtihad, then he will have two rewards. And if he gives a ruling and then makes ijtihad and is wrong in his ijtihad, then he will get one reward."<sup>27</sup>*

In the Qur'an and hadith as well as historical facts have shown a lot of evidence that Islam is a religion in accordance with reason. The role of the 'aqli argument as stated in the Qur'an that Allah has encouraged His servants to contemplate and think about the events contained in the heavens and the earth is solely to increase faith and

<sup>24</sup> Abu Dawud Sulaiman al-Sijistani, *Sunan Abu Dawud* (Beirut: Dar al-Kitab al-'Arabi, t.th), Juz III, hadis no. 3594, h. 330. Muhammad bin Isa Abu Isa al-Tirmizi, *Sunan al-Tirmizi* (Beirut: Dar al-Turats al-Ihya' al-'Arabi, t.th), Juz III, hadis no. 1327, h. 616.

<sup>25</sup> Ahmad Hanany Naseh, "Ijtihad dalam Hukum Islam" *Jurnal An-Nur* 4, no. 2 (2012), h. 253.

<sup>26</sup> Abd Wafi Has, "Ijtihad Sebagai Alat Pemecahan Masalah Umat Islam", *Jurnal Episteme* 8, no. 1 (2013), h. 92

<sup>27</sup> Ahmad bin Hanbal Abu Abdullah al-Syibani, *Musnad Ahmad bin Hanbal* (Kairo: Muassasah Qurthubah, t.th), Juz 4, hadis no. 17849, h. 204.

confidence in the existence and power of Allah SWT.<sup>28</sup> Allah SWT says in QS. Ali Imran [3]: 190-191;

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاجْتِزَاءِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ. الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا  
وَتُغُودًا وَعَلَىٰ جُنُوبِهِمْ وَ يَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا  
عَذَابَ النَّارِ

*"Surely in the creation of the heavens and the earth, and the alternation of night and day, there are signs (of Allah's greatness) for the intelligent, (namely) those who remember Allah while standing or sitting or lying down and they think of the creation of the heavens and the earth (saying): "O Our Lord, You have not created all this in vain; Most pure are You, protect Us from the punishment of hell.""*<sup>29</sup>

In verse 190 above, Imam al-Qurtubi in his tafsir said that Allah SWT ordered His servants to see and contemplate the signs of His greatness and draw conclusions from them. By believing this, their faith is based on true belief, not just obedience. As in the verse "There are signs for those who understand." This is one of the functions of reason given to all humans, namely so that they can use their intellect to contemplate the signs of Allah's greatness.<sup>30</sup> According to Ibn Kathir, verse 191 above explains that the intelligent people are those who constantly think about Allah's creation, they do not stop remembering in all circumstances, either with the heart or with the tongue. They also understand what is between the two (heaven and earth) from the content of wisdom that shows the majesty of Allah SWT, His power, the breadth of His knowledge, His wisdom, His choice and also His mercy.<sup>31</sup> The object of dhikr is Allah, but the object of reason is all of Allah's creation. Although the mind is given the freedom to contemplate natural phenomena, but the ability of reason has limitations in thinking about the Essence of Allah SWT.<sup>32</sup>

In QS. at-Thalaq verses 10-11, Allah also says:

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۗ قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا. رَسُولًا يَتْلُو  
عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّیُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَمَنْ يُؤْمِن بِاللَّهِ  
وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ أَبَدًا ۖ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا.

*"Allah has prepared for them a severe punishment, so fear Allah, O you who have understanding; (that is) those who believe. Verily, Allah has sent down a warning to you, (and sent) an Apostle to recite to you the verses of Allah, explaining (the various laws), that he may bring out of darkness into light those who believe and do righteous deeds; and whosoever believes in Allah and does righteous deeds,*

<sup>28</sup> Eko Zulfikar, "Makna Ūlū Al-Albāb Dalam Al-Qur'an: Analisis Semantik Toshihiko Izutsu", *Jurnal Theologia* 29, no. 1 (2018), h. 115.

<sup>29</sup> Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, (Jakarta: Lentera Abadi, 2010), Jilid II, h. 95.

<sup>30</sup> Syaikh Imam al-Qurthubi, *Tafsir Al-Qurthubi*, terj. *Al-Jami' Li Ahkaam Al-Qur'an*, Terj. Dudi Rosyadi, dkk, (Jakarta: Pustaka Azzam, 2008), h. 768.

<sup>31</sup> Wida Nafila Sofia, "Interpretasi Imam Al-Maraghi Dan Ibnu Katsir Terhadap QS. Ali Imran Ayat 190-191" *Journal Of Islamic Education* 2, no.1 (2021), h. 53.

<sup>32</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, (Jakarta: Lentera Hati, 2013), Jilid 2, h. 372-273.



*Allah will admit him into Paradise, where rivers flow beneath, and they will abide therein forever. Indeed, Allah will provide him with good sustenance”.*

This verse is addressed to “*Ulul Albab*” (people of reason) and is intended to explain the value of the demands and guidance revealed to them manifested in the Messenger of Allah (saw) who became a living embodiment of faith in his sunnah and sirah, and he brought them out of darkness into light. In the verse, Allah also explains that the one who is always cautious of disobedience is following the teachings of the Messenger of Allah, which come from Allah. All people of reason and faith should fear Him, because a severe punishment has been prepared for them at the end of time. Allah has issued a warning in the form of the Qur'an, warning everyone to follow its contents as guidance.<sup>33</sup> In surah al-Zumar verse 21 also emphasizes the same thing;

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبُوعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ

*“Do you not see that Allah sends down water from the heavens, and He makes it flow on the earth, and with it He grows plants of various colors, and then they dry up, and you see them turning yellow, and then He makes them fall apart. Indeed, in such things there is a lesson for those who have a sound mind.”*

A sound mind in this verse is one that demands purity and salvation for those who possess it. If one does not follow the path of purity and salvation, then their intellect will be taken away and they will not feel the favor of the intellect that has been given to them. In addition to contemplating, *Ulul Albab* uses his mind and understanding given to him by Allah.<sup>34</sup>

### **Implications of the Mindset Taught by the Prophet for the Use of Social Media**

Social media is a tool that can be used to convey all kinds of information that is very effective, because the media can be directly accessed for anyone who wants to get information. Thus, social media such as websites such as Facebook, Instagram, Twitter and WhatsApp groups greatly affect a person's mindset and lifestyle, because social media has many benefits, while it can also cause negativity if it is misused.<sup>35</sup> Internet technology and gadgets such as cellphones are currently increasingly sophisticated and developing, and with the development of these gadgets, social media automatically develops as well. In the current era of modernization, social media has been very easily accessed by anyone and in any circle. Nowadays, with the proliferation of the internet,

<sup>33</sup> Sri Aliyah, “Ulul Albab Dalam Tafsir *Fi Zhilali Al-Qur'an*”, *Jurnal Ilmu Agama : Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 14, no.1 (2013), h. 120.

<sup>34</sup> *Ulul Albab* is described as having characteristics that are seen as different from other humans, namely: spirituality, morality, intellectuality, and professionalism. See, Eko Zulfikar, *Karakteristik Ulul Albab: Menuju Kepribadian Islami di Era Disrupsi Digital*, (Bogor: Guepedia, 2023).

<sup>35</sup> Tafsiruddin, “Pengaruh Media Sosial Terhadap Pola Pikir Masyarakat”, *Jurnal Psikologi Islam* 4, no. 2 (2021).

everyone can easily access information and news spread in cyberspace. Not a few of us find various misinformation, hate speech, divide and conquer, and others.<sup>36</sup>

Based on this fact, it is important to build the mindset taught by the Prophet, which at the time of the Prophet there was no technology or social media like today. However, the signs in communicating or interacting have been taught in the Qur'an and hadith, namely by conveying correct information and examining the facts of the truth of information on social media.<sup>37</sup> *First*, providing news or information must be in accordance with the truth, not exaggerating or reducing the existing facts and not delivering or spreading news containing lies (hoaxes). To find out news that is in accordance with data and facts, you should research the truth so that there is no slander or *ghibah*. *Second*, researching and re-examining various information obtained from social media in order to obtain information with the right data, according to existing facts before being conveyed to others. This is in accordance with the word of Allah in surah al-Hujurat verse 6;

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِبْحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

"O you who believe! If a wicked man comes to you with news, then research it, so that you do not harm a people through ignorance (carelessness), which you will eventually regret."

Based on the verse, it appears how actually receiving news must be developed with a critical mindset to respond to information scattered on social media. There are at least two important things to do. *First*, *skepticism* in every information that comes. *Skepticism* is an understanding that views things as always uncertain (doubtful, suspicious), in other words, an attitude that believes in objectivity.<sup>38</sup> *Skepticism* encourages a person to continue to search and collect existing facts. a sense of doubt encourages a person to think critically about any information received from various existing sources. Information that is not considered critically is not information that is worthy of trust. Critical thinking can be done by evaluating the various arguments that underlie a written message on social media. *Second*, finding data or evidence to answer doubts. Evidence must be empirical and sought from primary sources. Primary means sources that have not been interpreted by any party.

*Secondary*, sources may have been reduced in meaning. Evidence in the primary category includes things like authority, research, and statistics. So then, the evidence needs to be assessed and considered as a basis for decision making. M. Quraish Shihab interprets this as a form of clarification (*tabayyun*) of the information that has been obtained.<sup>39</sup> The verse also contains the basic value of social media, namely transparency and clarification of news which then becomes a concrete regulation on the prohibition of spreading news before knowing the validity of its source. After the

<sup>36</sup> Almunadi, et al., "Pemahaman Hadis Tabarruj Dan Korelasinya Dengan Narsis Di Media Sosial Tik-Tok", *Fitua: Jurnal Studi Islam* 4, no. 2 (2023).

<sup>37</sup> Ayu Narsih, et al., "Antisipasi Berita Hoax dalam Al-Qur'an: Upaya Meminimalisir Dampak Negatif di Media Sosial", *Al-Ikhlil: Jurnal Dirasah Al Qur'an dan Tafsir* 1, no. 2 (2023).

<sup>38</sup> KBBI, 2024. Kamus Besar Bahasa Indonesia (KBBI). (Online, diakses tanggal 27 maret 2024)

<sup>39</sup> Ahmad Nur, et al., "Makna Tabayyun terhadap Berita dari Media Sosial YouTube Perspektif QS. Al-Hujarat Ayat 6 dalam Tafsir Al-Misbah", *Gunung Djati Conference Series* (2022), h. 67.

basic value of tabayyun, we can explore more Islamic basic values that can be used as a reference, such as the principle of justice as a basis for making general principles in receiving information in a balanced manner, the principle of ukhuwah as a basis for general principles of politeness and politeness in discussion and communication, and so on.<sup>40</sup>

*Third*, there are no elements that insult, slander, defame, or persecute others so as to cause hatred or harm to others. This is based on QS. al-Hujurat verse 11 which contains the prohibition of making fun of each other.<sup>41</sup> The editorial is to imply unity and how one should feel that the suffering and humiliation that befalls others also befalls himself. And the impact of the mockery can return to the mocker. This prohibition is indeed addressed to each in the sense of not doing an activity that invites people to insult and mock because it is like mocking yourself.<sup>42</sup> *Fourth*, communicate in a way and language that is good and polite and implies good values in communication. Good ways and words should be used wisely so that good values are implied. And of course with good communication, there will be no factors that contain SARA.<sup>43</sup>

## CONCLUSIONS

From the explanation described above, it can be concluded that the Prophet has encouraged his people to maximize their intelligence. Rational mindset in the perspective of hadith becomes the main footing in navigating life based on the coffers of Islamic teachings. Anyone must utilize and use their mindset to act according to the limits and norms imposed in life. Thus, the rational mindset taught by the Prophet has implications for the use of social media, that users must think critically and comply with the signs that Islam has taught, namely not spreading hoax news, being critical in responding to news, not making fun of other parties so as to cause hatred, and interacting with polite language.

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<sup>40</sup> Dila Alfiana Nur Haliza, et al., "Etika Bermedia Sosial dalam Perspektif Al-Qur'an dan Hukum Negara di Era Revolusi Industri 4.0 dan Society 5.0", *Jurnal Jurnal Riset Agama* 2, no. 1 (2022), h. 113. <https://journal.uinsgd.ac.id/index.php/jra>

<sup>41</sup> Lukman Nul Hakim, et al., "Etika Sosial Perspektif Mufassir Nusantara: Kajian Qs. Al-Hujurat Ayat 9-13 Dalam Tafsir Al-Ibriz", *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 2 (2023), h. 79.

<sup>42</sup> Quraish Shihab, *Tafsir al-Mishbah...*, Vol. 12, h. 606.

<sup>43</sup> Nur Haliza, "Etika Bermedia Sosial dalam Perspektif Al-Qur'an...", h. 116.

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